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For the Western Luminary.

MEMOIR OF LUCINDA KENLEY

"A good name is better than precious ointment, and the day of death than the day of ones birth." Eccl. vii 1. All men by nature are children of wrath; all are transgressors; all have sinned and come short of the glory of God. A good name, therefore, does not belong to any of the children of Adam in a state of rebellion and enmity against God. But being born of God, and therefore "the sons and daughters of the Lord Almighty," having passed from death to life, and having their names enrolled in the book of life and registered in heaven, they then possess "a name better than that of sons and daughters," among men, yea, among princes, "even an everlasting name that shall not be cut off." Isa. lvi. 5.

That our dearly beloved christian sister, Lucinda Kenley, inherited "a good name" in the religious sense of that phrase, is not doubted by any who knew her, and observed her good conversation in Christ. About the 20th year of her age, she became deeply impressed with a sense of her sinful, undone, and helpless condition as a sinner before God. This state of feeling she obtained under the ministry of the Rev. Nathan H. Hall, during the time he preached as a supply at Perryville. She shortly gave evidence of genuine repentance for sin, and faith in Jesus Christ as her only Saviour. She became "reconciled to God," having obtained "a good hope through grace," by the washing of regeneration and renewing of the Holy Ghost. She was admitted into the fellowship of the church in the same year, being solemnly and publicly consecrated to the service of her God, in the Presbyterian church, by holy baptism, in the name of the Father, and of the Son, and of the Holy Ghost.

From that day until the day of her death, she manifested her love to God, her attachment to the Saviour and predilection for his people, by an exhibition of the christian character in its uniformity and consistency, by a gradual, visible, steady course of piety and growth in grace and knowledge of God her Saviour. Considering her limited opportunity for education and religious attainments, her mind appeared clear and uncommonly discriminating respecting divine truth, in support of which she manifested considerable aptness and facility in refering to, and in her selections of the holy scriptures. While she was much attached to the denomination with which she was connected, and for which indeed she professed her firm and unshaken predilection, yet such was her christian liberality and affection for all God's people, that, whenever they met her, they recognized a pleasant countenance, enjoyed the company of an undissembled associate, and mingled their christian feelings with one whose christian friendship and piety made them forget all the little bickerings and jealousies of party distinction. And indeed the general esteem in which she was held by all who knew her, is abundantly evidenced by the universal expression of regret and lamentation for the loss of her by death. She was to her parents one of the greatest earthly comforts. Their testimony is, that she was truly a dutiful child, and so affectionate that, on all occasions, when she saw it necessary, she flew to their troubled bosoms to administer the cordial of comfort and the balm of consolation; recommending and inculcating patience, fortitude, resignation and submission to the dispensations of an all-wise providence, and disposer of all things according to the counsel of his own will. In short, a sweetness of temper, and amiableness of disposition, associated with ardent piety, open candor, and undissembled friendship procured for her the esteem and good will of all around her, and consequently the universal disappointment and regret at her departure.

The disease that bore her to the grave has not been, at least to the writer, difinitely characterized. The attack was sudden, undiminished, and protracted to the eighteenth day, near midnight, before the closing scene took place. During her affliction she manifested uncommon patience, and unreserved submission to God. To detail all she said, during this momentous period, expressive of her own hopes and prospects, as well as her dying counsel, exhortations and prayers for the happiness and eternal welfare of others, would far exceed the intended limits of this brief memoir. When asked if she suffered greatly, she responded in the affirmative, but immediately added, "O nothing, nothing to what my blessed Saviour suffered for me." Being asked at another time if she felt declining in strength, she replied, "weak, very weak in body, but strong in the Lord, and hope to become stronger and stronger." Observing a weeping parent by her bed-side, she affectionately said, "Mother weep not for me, why cant you give me up and say, the Lord gave and the Lord taketh away; blessed be the name of the Lord." To her friends and acquaintances who crowded, weeping around her bed, she would often say, "weep not for me, but weep for yourselves; I want you all to search the holy scriptures, and strive to meet me in that bright world where parting will be no more." Having called her father to her one night, she affectionately embraced him with [illegible] around his neck, and pressed [illegible] to her anxious bosom, she addressed him in the following, with many other words: "O father! I am about [illegible] into eternity; and I want you [illegible] prepare to meet me in glory, for I have a strong confidence that though after my skin, worms destroy this body, yet in my flesh I shall see God." She constantly declared to her inquiring friends, that her faith in a crucified Saviour and covenanting God was strong and undiminished,—that she was fully resigned to death,—and was heard to say, "O come Lord Jesus, come quickly; why tarry his charriot wheels!" When informed that Dr. W. had arrived, from whose medical skill she might expect some relief;—"Ah," she replied, "the Dr. can do me no good now: in God I put my trust, for he is all my aid." With uncommon fervency and importunity, she exhorted and prayed for an erring brother who had once enlisted under the banner of Christ, but now in a state decliniture and desertion. So tender, affectionate, and interesting was this scene, that the whole house was moved and melted into tears. Thus lived beloved, and died lamented, one of God's dear children, freed from this world's toils, and sins, and sorrows, and gone to live with that blessed Saviour, whom, having not seen here below, yet she loved; whose example she endeavoured to follow; in whose service she greatly delighted; and on whose bosom, in the last extremities of dissolving nature, in full assurance of faith and hope unto the end, she leaned her fainting head, closing her eyes on all things here below, and falling asleep in Jesus, she breathed her life out sweetly there, on the 30th of Nov. 1826, in the 26th year of her age.

On the 5th Sabbath of April following, a funeral discourse was delivered in Perryville, by the Rev. Dr. Cleland, in compliance with her dying request, on Mal. 3. 17. to a very crowded, attentive and affectionate audience.

OSAGES OF THE MISSOURI.

The Rev. Wm. F. Vaill, superintendent of one branch of the mission to this tribe, gives the following account of their religion.—*Philad.*

Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight, rises before the dim vision of an Indian. All that he sees, is a dark and narrow land, a land of shadows and of ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. He rather conjectures it is something like the present.

So he sets a dish of food beside the deceased, and gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favourite horse, or he will be restless in his grave." So they shoot down his horse.

They have no idea of *one great invisible Spirit.* Tell them of such a being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Show him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like wind? What is he like!" Ask them how many Gods they worship, and they will never put up less than four fingers, and say, *Meh Woh kun-dah,* "The Sun is God;" *Ne um-pah Woh-kun dah,* "The Moon is God;" *Grok Woh-kun-dad,* "The Thunder is God;" *Moi-neh-kah Woh-kun-dah,* "Earth is God." Others will name five, and others six, and others seven or eight.

Morning Prayers.—These commence before the break of day. They rise and cover their faces with earth. They go forth into the field round about the village, and sitting down on the ground offer their prayers. And you may hear hundreds at the same time all praying aloud in different directions. And the God to whom they pray, is some imaginary god, like the sun, moon, &c. &c.

Ceremonies.—They eat not, except they wash their hands and face. Sometimes in their trouble they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use. They have a custom in smoking, which is quite significant. The first whiff they offer to their god, with a prayer, which may be literally translated thus: "Tobacco, tobacco, I smoke to the God; give me a good path, make me a good warrior."

INDIAN BARBARITIES.

The Traveller mentions the arrival in Boston, lately of three men, after a fifteen years captivity among the Indians. The names of two of them are Gregory and Nichols, and all were formerly residents of that city. They were taken Captive near the Canada line in the late war, while in the U. S. service under Capt. Watson of Boston. After changing masters several times, they were taken by the Flat Heads to the Rocky Mountains. They made several attempts to escape, during their long captivity, but were re-taken and subjected to excruciating tortures, too horrible to be narrated. Suffice it to say, that two of them are now unable to tell the tale of their sufferings, having had their tongues cut out to the roots.—Gregory lost one third of his, and can give the account in an indistinct manner. At last, a squaw assisted them to escape, conducting them forty-five miles through the forest, and placed them on a track to the white settlements. When they made their last abortive attempt, they were 800 miles from any habitations of whites.

RIGHT USE OF PROPERTY.

Extract from Dr Wood's Sermon, in the National Preacher.

CONCLUDED.

My *third* argument is, that *the value of property, when devoted to benevolent objects, is greatly superior to what it can be, when used for any other purposes.*

On this point I appeal directly to your own judgment and feelings. Look, then, at that man, who is favoured with a large estate, but has no ear to hear the cry of distress, and no heart to feel for the miseries of his fellow men. He loves his *money;* and would rather see a *world* perish, than diminish his hoarded treasures Behold another, who expends his riches to gratify a taste for fashion and splendour. Behold a third, who employs his property to gain the object of an aspiring ambition; a fourth, who values his wealth as a means of satisfying his animal appetites; and another still, who confines the use of his riches to the gratification of his children. What now is your honest judgment of the real value of riches in the hands of such men as these, compared with the value it acquires in the hands of the *Christian philanthropist*, who, without neglecting any private or domestic obligation, devotes his wealth chiefly to the works of benevolence,—to feed the hungry, to encourage the industry of the poor, to instruct the ignorant, and to save those who are perishing in sin? What is the value of property which belongs to the miser, or the man of fashion, compared with that which belongs to a THORNTON, a BOUDINOT, or an ABBOT? The actual value of property arises altogether from the value of those ends which it is made to promote. Judge then, what is the gratification of that basest of all passions, the passion for hoarding up money; and what is the gratification of animal appetite, or of the love of display, or of promotion; and what is the enriching and aggrandizing of children,—what are any or all of these ends of human pursuit, in point of real importance, compared with those objects which the benevolent man promotes? Let every one who wishes to employ his property so as to give it the highest value, carefully ponder this question. Nothing, I am sure, can prevent forming a correct judgment, but the interference of some unworthy motive. Take pains then to bring your mind into such a state as will best secure you against that interference. For this purpose consider the question as relating not to yourselves, but to others, and to others at a distance.

Suppose a historian should describe a man, who lived a thousand years ago, and in a distant part of the world He was blessed with large possessions, and a large heart; and he said within himself; 'God has intrusted me with this property; and I am bound to use it according to his pleasure. In the exercise of his infinite goodness, he desires the relief of the distressed, and the salvation of those who are lost. I will therefore take this worldly substance and devote it to the cause of human happiness, which is the cause of God.' And so he actually did. Without disregarding any of his relative obligations, he gave *hundreds of thousands* to works of pious charity. A train of blessed consequences flowed from his wealth,—consequences affecting the temporal and eternal interests of millions; and reaching to the present day. Weigh now the true value of that estate, against another of equal amount, which was devoted to mere private worldly ends

Take one more view.—Look forward to a dying-bed;—or rather to the *final judgment*, when all men shall give account to God of the use they made of their substance. Then all worldly interests, and the delusion of worldly passions, will be ended, and things, before seen through a mist, will appear in noon day splendour.—Two individuals, who were prospered in their business in this world, and acquired riches, will then come before the judgment seat. One of them remembered and loved the cause of Christ, and through life made it his great object so to use his estate as to glorify his Redeemer, and promote the good of his kingdom. And when he undertook finally to dispose of his property, he remembered his sacred obligations, and aimed seriously, and with simplicity of heart, to make *such a Will*, as would be pleasing to his Saviour, and would most effectually subserve the same precious cause, to which he had so often contributed. And accordingly, after providing for his own family, he bequeathed large sums to the most important objects of Christian benevolence. Such is the man whom you will behold at the bar of Christ. Now what will be your judgment, and what will be the judgment of CHRIST, as to the value of an estate, used in such a manner, compared with the estate of another, who forgot the Saviour, and overlooked his cause, and devoted all that he had to private objects? And what will be the judgment, then, of these two individuals? If you yourself were that same benevolent, useful man, before the tribunal of Christ, or if you were that same worldly, selfish man, what would be your judgment, and the feelings of your heart, as to the true value of the two estates?

Fourthly. The duty of using property for purposes of benevolence may be inculcated from the consideration of *the exalted and permanent pleasure it affords to the giver himself.*

Such is the constitution of the mind, and such are the unalterable principles of the divine administration, that our pleasure will be according to the nature of the desires which are gratified. If we gratify desires which are low and selfish; our pleasure will be of the same nature. The miser, the epicure, and the drunkard, all have pleasure; but it is like their depraved, degraded appetites. The man who gratifies those desires which fix upon fashionable refinement and display, or upon personal greatness, or upon the aggrandizement of a family, enjoys a pleasure, which is indeed above the taste of those who are slaves to appetite. But the best that he enjoys can make no approximation to the pure and elevated pleasure of those, who gratify *benevolent* affection. To prove the truth of this representation I appeal to the experience of ages. I appeal to facts which are familiar to every man, who has used his substance for the welfare, especially the *spiritual* welfare of others. Of all the money he has ever expended, *that* has yielded him the highest pleasure, which has been devoted to benevolent objects. Even a little, spent in this way, has afforded more happiness than much, spent in other ways. On the score of enjoyment, the gratification of all the animal appetites, and of all the selfish desires, and even of the domestic and social affections, falls infinitely below the gratification of *Christian benevolence.* Let those who have not yet known this pleasure break away from the bondage of selfishness, and try what it is *to be benevolent.* Their own bosoms will then testify, what thousands and ten thousands have testified, that the pleasure of *doing good*, is as far above all other pleasures derived from riches, as the heavens are above the earth.

Let me add, that this pleasure, which is so much superior to other pleasures in its nature, is equally superior in *permanence.* Low, selfish gratifications afford no pleasure in review. And generally the momentary sweetness attending such gratifications is succeeded by the bitterness of remorse. Hence it is, that the lovers of worldly pleasure strive to avoid reflection, and in vain seek relief in new scenes of dissipation. But the man of active benevolence loves to recall past pleasures. And as the recollection is attended with a peaceful conscience, and a new excitement of benevolent feeling, he enjoys his pleasures again and again. Thus he has resources for hours of solitude, and for days and years of adversity, to which all others are strangers Do you wish, then, so to use your estates, as to secure the most substantial pleasure?—pleasure which you yourselves will pronounce to be the most exalted and permanent? If so, *be benevolent; be rich in good works.* But if you will not seek enjoyment in this way, the poor widow, whose love to Christ prompts her to give away her two mites in charity, is far happier than you with all your riches. Yea, I must tell you more. Your wealth is totally worthless. It is smitten with a curse; and good had it been for you had you never been born.

But those whose hearts are warm with benevolent affection, will find, from experience, that *it is more blessed to give than to receive* And besides enjoying these present pleasures, they will be rewarded with endless happiness in the world to come. This gracious reward is presented in the text, as a motive to those who are rich, to use their estates in a benevolent and pious manner. "Charge them that are rich in this world,—*that they do good, that they be rich in good works, ready to distribute, willing to communicate.*" Such is their duty. Then follows the gracious reward;—"*laying up in store for themselves a good foundation against the time to come;*" that is, *a firm and durable happiness in the future world.*"

Fifthly. The benevolent use of property is *the surest and best way of doing good to our children.*

This may seem a paradox to those, who are unaccustomed to sober reflection, and carried along thoughtlessly with the current of the world. But it is in reality a plain and obvious truth, and capable of being proved to the satisfaction of any one, who will allow himself to think. For what is more important to the welfare of our children, than forming them to a right character? And what can we do that will have so powerful an influence upon them in this respect, as to exhibit a right example before them? And how can we exhibit a right example, without habitual compliance with the divine command, *to do good, to be rich in good works?* Let a father, by the proper use of his estate, make an impression upon his children, that he is free from covetousness, and that he aims to please God, and to promote the best interests of his fellow men; and the impression must have a salutary influence upon their character. They will be powerfully drawn to copy his amiable and useful example; especially as it will be recommended by all the endearments of parental affection. If he can in this way be successful in forming his

children to habitual benevolence and piety, he will promote their happiness in the highest sense. For who that truly loves his children, would not rather see them adorned with piety, and *rich towards God*, than possessed of earthly riches? If, then, you would exert this salutary influence upon the character of your children most effectually; let your example be that of distinguished beneficence. Let your benevolence stretch far beyond the common measure Make unusual sacrifices for the welfare of mankind. Rise to strong, constant, and untiring effort; and so acquire a visible likeness to Him, *who went about doing good*. With such an example before their eyes, your children, you may hope, will early imbibe the spirit and taste the joys of Christian benevolence. And if they do this, their everlasting interests are secure. For under the government of that God who is LOVE, those who have the spirit of love, must be happy. Omnipotence is pledged to guard them from evil, and to gratify their largest desires.

But we may take another view of this point. Has not the experience of ages shown, that inheriting large estates is a most dangerous temptation to children? Is it not found, that the wealth which the fond affection of a father bequeathed to his offspring, often proves the occasion of their disgrace and ruin? And is it not often the case, that if a father could only rise from his grave, and witness the folly and dissipation of his children, and the pernicious purposes to which they devote the property they received from him, he would mourn over his fatal mistake, and over the miseries he had contributed to bring upon those whom he so fondly loved. Let then every affectionate father, possessed of wealth, cherish a wise and faithful regard to the happiness of his own children, and save them from the dangerous temptation to which they would be exposed by inheriting large estates;—a temptation which has not unfrequently proved the destruction of children, who previously gave promise of eminent respectability and usefulness.

But there is still another consideration, which weighs more than all the rest. There is a GOD who judges in the earth; and this GOD has abundantly taught us, in his word, and by his providence, that our good works will bring down blessings upon our children. This is a general principle in the government of God, by which he clearly shows his approbation of benevolence and piety. Now why are we not willing to commit our children to the care and mercy of God? It is indeed our duty to give them a Christian education; to aid them in their entrance into life, and to provide, as far as we are able, for their comfortable subsistence. But is not the blessing of God better than riches? Suppose by devoting a portion of our estate to Christ and the church, we diminish their inheritance. Do we not secure to them that prospect of the divine favour, which is infinitely more precious than any earthly inheritance? I cannot but consider the condition of that child pitiable, rather than enviable, to whom an opulent father has bequeathed his whole estate. Better, far better would it be for the child, if the greater part of the estate had been given to the LORD, and the residue, with the divine blessing, to him. And I cannot but regard it as the invariable duty of parents to devote a considerable portion of their estate to pious uses, even if their estate is but moderate; and thus to secure the blessing of God upon what remains for their children. Oh! give my children to inherit the *divine blessing*, and I will regard them as rich and happy, however small a portion of this world's goods I may be able to put into their hands.

I now come to my *last* reason for a benevolent and pious use of property; namely that *it will have a salutary influence upon our own minds.*

Performing works of benevolence is one of the most effectual means of cherishing all the kind and amiable affections. When, from good motives, we give our property for the promotion of benevolent objects, we are likely to have an uncommonly vivid impression of the value of those objects, and to feel an uncommon degree of ardour in our attachment to them. And by the very act of giving, we do something to render that ardour permanent. At the same time, the strong excitement of benevolent affection, and the pleasure attending the gratification of it, will go far towards divorcing the heart from its natural selfishness, and freeing it from every thing which can hinder the complete dominion of love. Observation and experience confirm these remarks. For did you ever know a man, who was always ready to use his property in acts of benevolence, and was fruitful in good works, who did not exhibit a pleasing growth of all the virtuous and holy dispositions of the heart? Nor is it difficult to account for it, that the benevolent use of property should produce this effect. The acquisition & the selfish appropriation of wealth has a tendency to strengthen all our earthly passions, and so to exclude God and eternity from our minds. Now if Christians will take a part of that, which has been the nutriment of their selfish passions, and has withdrawn their hearts from God, and will devote it to his honor and the good of his church; they will directly counteract the spirit of covetousness. At the same time they will bring themselves into contact with higher and nobler objects, kindle purer affections, and taste purer joys. Christians, who hold large estates, seldom attain to eminent piety; and, for the most part, they are destitute of those elevated enjoyments in religion, which are so often granted to others. They are frequently sensible of this, and are frequently heard to complain, that they have no fervour of piety, and no spiritual comfort; that their souls cleave to the dust; that they cannot enjoy holy communion with God, and cannot find any satisfactory evidence of their title to heaven. Let such Christians inquire, whether there is not a cause for this low and comfortless state? Have you not too much of this world's riches; and do you not hold it with too strong a grasp? Does not the burden of your estate bear too heavily upon you? Your march to the heavenly world is all the way ascending. In this upward motion, are you not overloaded? Lay aside this oppressive weight; relieve yourselves from this grievous load, and you will make better progress. Diminish your *earthly* treasures, and increase your *heavenly*. Give freely for the spread of the gospel and the salvation of the world; and continue this good work of giving, till your property is so reduced, that you will no longer feel it to be a burden to your souls.

The principle I have now advanced is no invention of mine. It is what we find in the word of God. We are there pointed to a young man, who could not enter into the kingdom of heaven, *because he was rich*. And the means which Christ directed him to use to avoid destruction, was, *that he should give away his estate for benevolent and pious uses*. The same is implied in the words of my text. "Charge them that are rich in this world—that they be rich in good works, ready to distribute, willing to communicate, *laying up in store for themselves a good foundation against the time to come*." In this way the poison is extracted from riches; the curse is removed; and that which is so generally the occasion of mischief, is turned into a blessing.

If you would have a farther illustration of the views which have been exhibited on this subject; turn your attention to what meets you in the Christian world at the present day. For notwithstanding the lamentations which are frequently poured forth over the low and languishing piety of the churches, and the want of zeal in individual Christians, lamentations which have indeed too just a cause; I must still think, that a prominent characteristic of the community, to a great extent, is, a *more correct judgment of the real value of property, and a greater readiness to part with it for benevolent purposes*. And just in the proportion in which this is the case, there is manifestly a deeper feeling on religious subjects,—stronger affection, and stronger consolation. If you would find Christians who are alive to God, fervent in prayer, and cheerful and constant and happy in their obedience; go to those who are ready to contribute to every benevolent object, and who are never weary of doing good. Go to those,—and they may easily be found at the present day,—whose living motive to diligence, economy, and self-denial, manifestly is, that they may obtain the means, not of pleasing themselves, but of relieving the distresses and saving the souls of their fellow-men.

PHILANTHROPY OF MISS WRIGHT.

Miss Frances Wright, advantageously known in the United States as an English authoress of considerable talents, has recently commenced an establishment at Nashoba, in Tennesse, with the benevolent design of affording an asylum to slaves. She has assigned to ten trustees, a tract of nearly nineteen hundred acres of land in perpetual trust for the benefit of the negro race.

She expresses her belief that something more is required at the hands of colonization societies, than the emancipation of the mere body of the slave. She believes it to be equally imperative on them to inform the mind; to prepare them for the enjoyment of liberty, that they may be able to regulate their conduct in the new relation that would exist between them and the rest of their fellow-men.

Miss Wright is a literary lady. She is possessed of a handsome fortune, arising from the sale of her works, and having plenty of leisure, she has benevolently determined upon this method of appropriating her time and money. She may be justly considered a planet of no ordinary brightness in the literary constellation of the present day. She has already made herself a valuable citizen of America; and her career of usefulness seems, also, to be progressive.—*Phil. Ariel.*

THEATRES.

The London Christian Guardian says, "We understand, that theatrical property is, every where in this country, a losing concern; and hope that this indicates an improving state of public morals."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 6, 1827.

The Agents and friends of the Western Luminary, are reminded that three more numbers will complete the third volume of this paper. It is hoped that some efforts will be made by our friends to increase the number of subscribers with the commencement of the 4th volume.

SUDDEN DEATH OF THE REV. SAMUEL K. NELSON,

OF DANVILLE, KY.

Extract of a letter from Mr. George W. Ward, to the Rev. Nathan H. Hall, of this place, dated

TALLAHASSEE, (Florida,) 8th May, 1827

Dear Sir,

I have the painful duty to enclose you a notice of the death of our friend, the Rev. Mr Nelson. He had been with us for several weeks, attending most assiduously to the interests of the Kentucky Asylum for the deaf and dumb. When I was starting to ride out home on yesterday evening, I parted with him in his usual good health and spirits at my office door. He went from there to the office of Mr. Allen, and while pouring out a tumbler of water, was suddenly taken ill, and expired, without pain, in twenty minutes. He only remarked, that there was an excessive palpitation of his heart. A physician was at hand, and bled him in the time. He inquired of the physician if he had seen a similar attack. When he became sensible that he was dying, he peaceably remarked to those with him, that he hoped they would, when called on, feel as willing and prepared as he was, and added an affectionate little exhortation, till he expired.

AMERICAN BIBLE SOCIETY.

[Extracts from an abridgement of the 11th Report in the N. Y. Observer.]

Bibles issued from the Depository.—During the year, there have been issued from the Depository, 35,876 Bibles and 35,745 Testaments. Total 71,621: which added to 440,047 issued in the ten preceding years, make a grand total of 511,668. Of the issues the past year, 53,337 have in various ways been disposed of to auxiliary and other Societies and individuals. A still greater number might have been sold, had the rules of the Society permitted sales to those who are not members. The number of Bibles and Testaments gratuitously appropriated during the year is 13,284.

Comparing these issues with those of the preceding year, it will be seen that they are greater by 4,487: while the number *printed*, is less by 4,266. It is also observable that the number sold is greater, while the number gratuitously appropriated is less. This last fact is attributed, in the report, to two causes 1. That the Board have, during a great part of the past year, been wholly without travelling agents;—consequently few new Auxiliaries have been formed, to which donations of Bibles are usually made on recognising them as connected with the Society. 2. The managers have hesitated whether a more sparing policy in regard to such grants to Auxiliaries, ought not to be tried. They however express their readiness, at all times when able, to make gratuitous grants where they are truly needed, and where there is known zeal in the Auxilary to put them in circulation.

Want of bibles at home.—In the last annual Report many counties were specified, in different parts of the Union, where numerous families were found unsupplied with the Holy Scriptures. The case of Alleghany county, New York, was noticed as having within its bounds 1000 families in this destitute condition. The same unhappy information is reiterated the present year; and a gentleman who travelled through the country the last summer, and was present at the annual meeting of the Auxiliary, entreated the Board of the Parent Society to make it, if possible, another donation.

In the county of Oswego we are assured that, on investigation, 800 families are found without a copy of the Bible. Other counties of New-York, some of which have been mentioned in former Reports, still remain with 400 and 500 families in this same unhappy condition.

A gentleman in the State of Delaware, and an officer of an Auxiliary Society, after diligent inquiry, expresses his belief that in the county where he resides, there are 500 destitute families, and that no other county in the State, is better, if so well, supplied.

From North-Carolina we are again told that not less than 10,000 families in that State are living and training up their households without the Bible.

In South-Carolina, a clergyman who was once indifferent to Bible Societies, and thought them needless, has recently become their warm advocate, by finding that in the four congregations where he labors, not more than two-thirds of the families connected with the visible church are furnished with the Scriptures.

In Jasper county, Georgia, a Bible census taken in about one fourth of the county, shows that more than 200 families, in that part alone, are destitute of Bibles. From letters and reports of Auxiliary Societies, there is evidence that many other portions of the State are equally destitute.

The late report of the Davidson County (Ten.) Bible Society, has this paragraph: "However strange it may appear, the fact is ascertained, that within the particular limits of this Society, there are hundreds of families destitute of the Bible, some of them unwilling, and others unable, to purchase one."

Similar instances of destitution of the Bible might be cited in regard to the States of Alabama, Mississippi, Kentucky, Ohio, Indiana, Illinois, Missouri, and in other parts of our newly settled territories. While wants like these already exist, it must be remembered too that a population is increasing in those new sections of country quadruple to the increase of Bibles, and that the benevolent citizens there located, are incompetent to supply the growing destitution.

Auxiliaries.—The number of Auxiliaries recognized during the year, is 41; making, with 506 previously recognized, *five hundred and forty-seven.*

Necessity of increased exertion.—"Knowing, as your Board do, the whole concerns of this Institution, and knowing how inadequate are the means now provided, to supply even our own land with the Bible as it should be, it is impossible for them not to feel and would be wrong not to affirm, that as a people, we are yet very far from giving this cause the aid it demands.

"Let any man who may doubt the justness of this affirmation, sit down and ascertain, as he may do in a good degree from the various communications of this society, what number of our population are now unsupplied with the Scriptures;—let him, in the next place, determine the rates of our annual increase, an increase of 400,000;—let him then compare this increase with the number of Bibles and Testaments printed the present year;—and if unbiassed, he must assent to the truth that we are far from discharging all our duty to this sacred Institution.

"This unparalleled augmentation of numbers often creates an incredulity to allege wants, which faithful inquiry would cause to be recognised, if not relieved. It is earnestly desired that the benevolent, in every station, will investigate the claims which this National Institution has on their attention and patronage.

"Were we to aim only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling County after County and State after State, by those whose power well or ill directed, must soon affect the social destinies of us all.

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed.

"It is this truth, this thrilling truth, which should rouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of every friend of the Bible, until it can be said in truth, that no family in our beloved country is without the word of Life."

Conclusion.—The Report concludes as follows: "The events of every revolving year indicate that the systems of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people.

But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of revealed truth are yet in circulation among the eight hundred millions of the great human family.

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—while its onward march is more and more rapid, (never so much so, perhaps, since the ascension of its Founder as during the past year,)—yet it must not be forgotten that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold, before the predictions of inspiration are fulfilled. There must yet be a mightier movement on the part of Christendom than has yet been made,—there must be more and greater sacrifices,—a more entire consecration of time and talent and wealth and influence,—and many new helpers must be called into the field, ere this great moral conquest is achieved.

"Let then the friends of the Bible, while inspired by the losses and promises here unfolded, go forward and diffuse its blessings at home and abroad, until it is proclaimed throughout every continent and island, *that the kingdoms of this world have become the Kingdom of our Lord and his Christ.*"

"CATHOLIC AFFAIRS."

SYMPTOMS OF REFORMATION IN SILESIA.

For several years past, the news from Prussia on religious subjects, has been increasing in interest. Our foreign Journals for April, bring information, that in several villages of the circle of Liegnitz Province of Silesia, (which is the richest Province of the Prussian dominions, and contains 2,000,000 of inhabitants, about half of whom are Catholics,) Bibles had been given by the Protestants to the Catholics, who read them with the greatest eagerness.

The Prince Bishop of Breslaw, M. Von Schimonsky, was no sooner informed of this, than he sent an ecclesiastical counsellor to the village, to induce the Catholics, by exhortations and threats, to give up the Bibles. He assembled the Catholic bailiffs, and called on them to assist him in the execution of his mission. The bailiffs refused, and declared that they were themselves among the number of those who were guilty of reading the Bible, and even threatened, as some persons affirm, that they would all go over to the Protestant religion, if they were importuned any farther on the subject. The ecclesiastical counsellor, therefore, returned *re infecta*, and made his report to the Prince Bishop. Hereupon, the Bishop is stated to have claimed the assistance of the civil power, with which request the chief president, Von Merkel, did not think it adviseable to comply.

Another very gratifying statement is given in a German Journal of Feb-

25th; the substance of which, is, that a great number of Catholic clergymen in Silesia have presented an address to the Prince Bishop of Breslaw (above mentioned) asking first of all, an improvement in the Liturgy.

They ask that, for the promotion of devotion in divine service, the singing of hymns shall be introduced; and in some places Catholic hymn books are in fact introduced. They require a reformation of the whole ritual, especially of the missal. 'If,' say they, 'the holy mass is ever again to become a great and solemn act, impressing the mind and producing happy effects, it must undergo throughout many changes. What splendor would be given to our church if it were refined from the dross and restored to its apostolic purity, and if regard were paid in its institutions to the wants of the present age!'

N. Y. Obs.

From the Louisville Focus.

Mr. ROBERT OWEN, of New-Harmony, lately published a valedictory address to the citizens of that place, upon his preparing to return to Britain. In that address, he admitted a partial failure of his scheme, which he attributed chiefly to the discordant opinions, habits, and feelings, and the indolence and carelessness, prevailing in a portion of the people he had assembled; and to a failure in the arrangements for educating their children. Mr. Joseph Neef, formerly of this vicinity, who is one of the teachers, wrote a letter to Mr. Owen, controverting the positions taken in his address. That letter has been sent to us, with a request to publish it. Being inconveniently long, we have extracted below the principal parts of it; which will enable the reader to understand the opinions of Mr. Neef on the subject.

SIR: In your valedictory address of the 6th of May, 1827, you attempt to account for the failure, which you experienced, to establish at New-Harmony a community of equality and common property. This failure, being an effect, must of course have a cause. You assign two causes, but neither of them is the true one. It is neither the superabundance of the "opposing habits and feelings" of the mass of individuals collected at New-Harmony, nor "each principal teacher's undertaking the entire instruction of a certain number of pupils," that produced the miscarriage of the scheme.

Your conduct, sir, is the sole and only source of the abortion, and of this being the fact I am going to convince you against your will, provided you take the trouble of reading this address of mine. All the individuals who came to New-Harmony at your invitation, had two objects in view, or in other words, were actuated by two motives.

1. They were desirous of getting rid of the inconveniences and miseries of the individual system.

2. Those that had children, wished to have their offspring properly educated.

Now, sir, you have done every thing in your power to thwart these two objects: hence your failure. All your multifarious writings, speeches, lectures, addresses without exception, teem with denunciations against individual property, against competition, against inequality. Common property, co operation, and equality, form, according to your doctrine, the true and only basis of social happiness. ******

I arrived here on the 20th of March, 1826, and the first thing that struck me with astonishment and dismay was to hear of nothing but the valuation of houses, barns, stables and land; of making bargains and contracts; of "buying cheap and selling dear;" of capital and interest; so that having tried to escape out of the frying pan, I felt myself plunged into a red hot furnace. The first scheme that you attempted after your arrival was to saddle us with a debt of $160.000 and an annual interest of 8,000 dolls.—Now an experience of eleven years in this western country had fully convinced me, that unless we should discover a gold mine on the New Harmony estate, it would be impossible to discharge such a debt, or to pay its annual interest. I proposed therefore, that either you should make us a present of 2500 acress of land, or be contented with the very equitable sum of four dollars per acre; that is to say, 10.000 dolls.; which, among about one hundred individuals, would have amounted to 100 dolls. a head. This sum we could have raised among ourselves, and thus we should have become the owners of the land without any further incumbrance. This was the only way in which a genuine commonwealth could have been formed here. To talk, as you did, of common property, co-operation, industry, economy, carefulness, &c. to a set of people that did not own an inch of the ground on which they lived, that were liable to be expelled every moment, that had no interest in being frugal, industrious, economical or careful, was just as wise as if one of our southern planters should preach such doctrines to his community of black citizens. To make any set of human beings industrious, careful, &c., you must make it their palpable interest to be so. But what interest had the people here to be industrious, &c.? Just as much as the negroes in any of those black communities, called cotton or sugar plantations.

Had you followed my earnest advice, and made this place our real and permanent home, by giving or selling it to us at the reasonable price which I had proposed, an excellent community would have been established here in the twinkling of an eye; for never were there better materials collected for such a purpose, but unluckily you took it into your head to establish a kind of feudal barony, (for I can find no softer term to designate your establishment) and as, of all men in the world, we backwoods people are the least proper to live in such a state of society, all those that could in any way find the means to escape from such a state of things, necessarily availed themselves of the power of locomotion. You boast of the number of communities that have sprung up on your estate. The editor of your gazette denominated these establishments colonies, and I think this latter term more appropriate than the word you employ. For what is a community! Certainly a state of society, in which every thing belongs to the people forming the society. But in your curious communities, the land, houses, &c. unquestionably belong to you alone. The improvements made by your tenants increase the value of your individual estate. Their labor and industry contribute to enhance the value of your exclusive property. Such a misnomer deserves but a transient smile, and therefore I shall say no more about it.

I assert that the materials collected at New Harmony were the very best for forming an excellent community, for the following *reasons*. The married people came here to have their children well educated: and all of them were eager to escape from the miseries of individual society. These two positions are absolutely incontrovertible. Now, people that were actuated by such motives and had sense enough to perceive that a community of common property and co-operation, would be the best, and perhaps the only means to secure these objects, were without a shadow of doubt the very best materials to form such a community.

You think that had the schools been properly organized and carried on, it would have been possible to organize a community.

You ought to say, that a proper organization of the schools would have induced many parents to stay at New Harmony—a proof of the excellent character of our population, who disappointed in a material point of their expectations, would nevertheless have consented to remain in a kind of bondage solely to promote the welfare of their offspring. As your words stand, your readers will be induced to believe, that none of the three scholastic establishments was organized and put into operation. This however, is notoriously untrue. Every inhabitant of New Harmony knows, that I lost not a moment to organize my department. I had to procure benches and tables for the school rooms, beds and bedsteads for the sleeping rooms, tables and benches for the eating rooms, forks, knives, plates, cups, in short, every article absolutely indispensable for the accommodation of 170 children, the number allotted to my superintendence. Under every possible disadvantage, which I shall not mention, and which every inhabitant of this place is acquainted with, I began my operations. My unremitted exertions triumphed over every obstacle, and in two short months, order, regularity and harmony were established. My children were well classed, their rough edges were wearing off, my teachers began to understand the *rationale* of my operations, a mutual attachment between the instructors and their pupils was established, when you, in an evil hour, became the willing tool of a certain person that shall be nameless, for destroying my school.

BOSTON, MASS.

The revival in Boston continues unabated. It prevails more or less in all the orthodox congregations. The work is exceedingly silent in all its operations, effecting slowly but thoroughly those extraordinary triumphs which nothing but grace can produce. No noise, no wild enthusiasm attend it. The relations given by converts are remarkably clear and satisfactory, ascribing all the work of conviction and conversion to the Spirit of God, to the entire exclusion of their own agency. The preaching of the ministers is very plain and simple, as well as faithful, and is attended by a Divine unction, that ever renders the services of the pulpit forcible and useful. Several of the towns in the vicinity of Boston continue to share in the same glorious work. In other places there is an increasing excitement. And indeed, all that region is white for the harvest. Such a period has not been known there for more than eighty years.

On Sabbath, May 6th, "twenty-one of both sexes, were baptised by the Rev. Mr. Knowles, pastor of the 2nd Baptist Church, and ten by the Rev. Mr. Grosvenor, pastor of the 1st Baptist Church. A fortnight previous, Mr. Knowles had baptized 19 persons. These forty and two others were to be taken into the Church in the afternoon. A knowledge of this caused the house to be filled almost to overflowing at an early hour. The text was from Col. ii. chap. 6. verse—"As ye have therefore received Christ Jesus the Lord, so walk ye in him." After having described the necessity of obeying the injunction contained in the text, and the duties of a member of a church, the names of the 42 candidates were read, and they were requested to come forward, and were arranged in the broad aisle, twenty one on each side, facing each other. They were principally young persons. Six of them were males, and the others were females. They were solemnly reminded of the important station which they were about to occupy, and were exhorted to walk worthy of their high vocation, and let it appear unto men that they had been with Jesus. Mr. Knowles then descended from the sacred desk and gave the right hand of fellowship, and a short address to each.

DIED,

In Lexington, on Monday last, Mrs. MURPHY, at an advanced age. She had long been a very exemplary member of the Presbyterian Church; and during her last painful illness, of ten days, she exhibited in a very high degree, the value of her religion. When first taken unwell, she observed to a friend, that her blessed Master had come for her, and she must go. During the most excruciating pains of body, she always said she had peace and glory in her soul.

Like her blessed Saviour, when he tabernacled in this world she had for many years been destitute of a place to lay her head, that she could call her own: Yet she was never heard to murmur or complain, having a strong confidence that the Lord would provide her friends and every needed blessing. And she was not disappointed. Altho' she had no earthly relatives here, a large circle of christian *friends* were ever ready to administer *to her necessities*. "Mark the *perfect* man, and behold the upright, for the end of that man is peace."

—— In Shropshire, England, *Thomas Speare*, aged 163 years. He married at 30, had a son and daughter who lived more than a century, and had a numerous offspring. At his funeral 628 of his descendants attended.

From the Boston Rec. & Telegraph.

PERSONAL CONVERSATION.

Messrs. Editors,—It is admitted by our best divines, and by men of great experience, that the simple truths of God's word are the means of conversion and sanctification.—Rhetoric may awaken attention; reasoning may produce conviction of the understanding, but *truth*, the truth as it in Jesus, will alone subdue the heart—of this I have no doubt. But experience fully justifies another conclusion; that even truth, as it is preached on the Sabbath to mixed assemblies, fails to produce the desired effect in a great majority of instances. The reason may be given. The stateliness of a sermon—its length, and general character prevents a *personal* application.—The multitude who hear it, is, another reason. Does the preacher address a thousand persons, the sermon by most, is regarded as an address to a thousand, and *one* individual appropriates only a small part of it. Remove the assembly to a lecture room, and reduce the number one half, and you will see the application of the principle mentioned. Now let the preacher take his stand in the midst of one hundred persons and speak to them, and each one will feel himself more particularly addressed. It is *individuality of application* that renders truth effectual. Hence a minister who understands this will carry out the principle, and will visit families and converse with each one *personally*. Where this is done affectionately and faithfully, a visible effect will be produced. But there are members of families that are seldom found at home; and if they are, their age, respectability, and influence prevent any personal and plain conversation. This is doubtless the reason why so few professional men, merchants and persons of wealth are ever converted. I once heard a man of high standing and of very great possessions say, that "he was surprised at the conduct of professing Christians and ministers. Do they believe that those of us who are unconverted are in reality under condemnation of eternal death; and are liable to perish every moment? why do they not warn us of the danger and endeavour to persuade us to become religious?" I felt the reproof most sensibly—and from repeated conversations with those of the first intellect and the highest standing, I am convinced that plain, faithful dealing, will be as successful, and is equally necessary among the rich and great, as among the poor and uninfluential. Christians and ministers too, ought never to forget that religion is a personal thing and should always be made so. But how would a wise counsellor conduct in advising a friend, who was in danger of bankruptcy, or of contracting some bad habit?—Would he speak out before a circle of friends, or in the presence of a multitude? No—He would seek a private opportunity, free from interruption. And how shall we convince one of his danger of spiritual bankruptcy, or of being irrecoverably a slave of sin? In the same way. Take him alone; and if you love him with sufficient affection, your tears and soliciations will not be unavailing.

Should this meet the eye of a minister or private Christian, who does not visit families for *the express purpose* of conversing with individuals on the subject of *personal* religion, I would say, you are neglecting an important talent, which will more than double itself. This is a mean of grace of immense moral power. But I have heard it said, that religion is too sacred a subject to be conversed upon in every circle, or by every individual. What sort of persons make this remark? Socinians and enemies of personal religion; and I have uniformly observed that when those who were not avowed enemies, made the remarks, they were poor Christians indeed, and generally some how connected with those who were not the friends of Jesus. B.

THE DANGER OF MAKING A PROFESSION OF RELIGION WITHOUT PIETY.

A pure church is not to be expected on earth. Even in the time of the Apostles, when those who received the keys of the kingdom of heaven from Christ himself, were ministers, persons obtained access to the communion table, and were admitted to sealing ordinances, who had not the love of God. We have reason to believe there will be always tares among the wheat; foolish will be found mingled with wise virgins; the vile will be gathered with the precious in the gospel net. "*Many*" we are told, "in the last day, will *say, Lord, Lord, open unto us*, who will be met with this appalling answer, *I never knew you*"—From the description given of them, it is evident, professors of religion are intended.

My position is, that very few of those who are received among the visible followers of Christ without grace are ever brought to a knowledge of truth. We read of hypocrites and false professors in scripture, but *never* of their conversion. I cannot conceive of a more perilous situation than that of one who has made a profession of religion unsupported by a good hope through grace, of one who, instead of making God his hope, makes hope his God. There is among all classes of thinking and conscientious persons, a well grounded apprehension of entering the church without sufficient evidence of a spiritual saving change.

I will point out some of the grounds of fear that such persons will die in their sins. There is obviously a difference in point of danger, between those who are persuaded prematurely to assume so great a responsibility, through the injudicious solicitude of friends, and those who presumptuously or insincerely take the vows of God upon them. In both cases however, the hazard is great.

1. There is a fancied security attending an enrolment of our names in the visible church, which is greatly to be lamented and exceedingly dangerous. The pastor and church have signified their approbation; and their acceptance has put to rest any previous fears, and for a time at least quieted, if not removed, anxiety and doubt. How is the vain confidence and false peace of such professors to be shaken?—Is vice attacked? The force of education, or the apathy of natural constitution, or respect for character, keeps them from vicious habits. Is hypocrisy exposed and denounced? They are not aware of an intention to deceive; or of any guilt contracted by the heartless performance of duty. Any attempt on the part of the preacher to fasten conviction on the conscience, to break up false hopes, or to produce deep and godly sorrow, proves abortive; the heart is protected by a shield which no weapon can penetrate, wrapped in a covering which no hand can remove.—The Spirit of God which alone gives efficacy to any means, operates through the medium of truth, but by them the force of truth is evaded, and its direct application turned aside. The longer therefore, self delusion is practised, and the appeals and searching messages of the gospel are resisted, the greater the danger that the Spirit will be grieved, and the individuals given up to obduracy and blindness.

2. Another source of fear, that those who are in the visible church will never truly turn to God, is found in the alarming truth, that the perversion of serious and solemn things has a tendency to produce peculiar hardness of heart and searedness of conscience.

A professor of religion to be at all consistent, to hold a respectable standing among his fellow Christians, must daily engage in the performance of many holy duties. He must use the language of prayer. He must worship where Gabriel bows. He must meet the eye of God. He must speak unto the great King.—He must read his word; attend upon the sacraments, and become conversant with scenes of awful interest. All this will exert an ameliorating influence upon a sanctified heart, and produce the happiest impression upon a pious mind. But no such results will follow where all is carnal and dead. The spirituality and the interest of the duties serve only to increase the insensibility of the conscience, and the sacredness of the subjects discussed and listened to, destroys the excitability of moral feeling. By becoming familiar with awful truths and hypocritically going through with solemn duties, the tenderness and purity of the soul are sullied and lost; religion is reduced to a cold and spiritless set of forms and observances.

3. Nor is this all. God is particularly offended with insincerity in the performance of religious duties. He "abhors the sacrifice where not the heart is found." There are frequent and unequivocal indications in the Bible of his displeasure against hollowness in Christian profession. The religion of the gospel is a spiritual religion. *God is a Spirit, and they that worship him, must worship him in Spirit and in truth.* He requireth truth in the inward parts.—Where sincere and supreme love doth not reign, he will not accept the offering. His eye penetrates every fold of insincerity that covers, every unreal appendage that setts off the performance of duty. How great the hazard then of provoking him to say, as in the case of his ancient people. *To what purpose is the multitude of your sacrifices unto me? The new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting: and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear.*

I will only add, in the conclusion, if there are any in the visible church, in greater danger than others, they are those who are so little acquainted and impressed with the deceitfulness of the heart, and are so little alarmed at the idea of deception, as not to feel deep solicitude, and to institute the most faithful self examination, and to endeavor if possible to gain some new evidence of a vital union to the Lord Jesus Christ.—*Christ. Spect.*

HUMAN LIFE WITHOUT RELIGION IS VANITY.

Human life, considered apart from its connexion with eternity, is vanity; a fleeting shadow, a fading flower, a vapor that endureth for a moment, and then vanisheth away.—Man regarded merely as the possessor of such a life, is vanity; a creature formed of the dust, and soon to return to dust again. All his pur-

suits, confined to the present state, are vanity, and will be found in the end, to be "vexation of spirit." If this lesson is not learned in this world, it will be learned in everlasting anguish in the next. Oh! if the soul, when trembling on the brink of eternity, can only look back with regret, and forward with doubt and despair,—what a state for an immortal creature,—to feel the torturing conviction, that he has been trifling all his days, and thrown away his life on vanity; & that it is too late to make provision for the world to come, which is just opening on him in all its darkness and terror. Oh! how dreadful to think, that he has finished and sealed the senseless bargain, of a happy eternity for mere bubbles; that he has bartered and ruined his soul, for the pleasures of sin, and the worthless trifles of a world that has passed away from him.

THE MILLENNIUM.

That false ideas on this subject have been entertained by many, will not appear strange Such as know no higher gratification than sensitive pleasure, will frame in their imagination, a millennium bearing a resemblance to Mahomet's paradise.—This we find to have been the opinion of some, who lived in the early days of the Christian church. To those who understood the nature of true religion, and the sources of a Christian's felicity, a refutation of this system is needless—to mention it, is to refute it Others have represented the millennium as a state nearly equalling heaven. The reins have been thrown lose on the neck of a luxurious imagination, which, abandoned to its wayward fancies, has forsaken the path of sober reason, and wandered into fairy scenes of its own creation. How wise and pious men could ever suppose that the saints, whose souls are now in heaven, should, after the resurrection of the body from the grave, descend to live on earth again; and that Jesus Christ should quit the throne of his glory above, and come down and reign personally over them here below, in distinguished splendour, for a thousand years, may justly excite our astonishment, since it is in direct opposition to the whole tenor of the doctrinal parts of the sacred volume. Such, however, have been the opinions of some great men. Happy will it be if we take warning from their aberrations; and if from seeing them go so far astray, we are constantly on our guard against giving way to fancies, and exercise a holy caution and strict sobriety of judgment, in the interpretation of the sacred oracles, on this interesting but difficult subject.

Having noticed these erroneous views of the doctrine, allow me to mention, in a few words, what I conceive to be the millennium of the Christian church, which God has graciously revealed by his servants the prophets.

It appears, then, that there will be far more eminent measures of divine knowledge; of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen; and these will not be the attainments of a few Christians only, but of the general mass. This delightful internal state of the church will be accompanied with such a portion of external prosperity and peace, such an abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun: and Anti christianism, Desim, Mahometanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer's throne By the preaching of the Gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men, for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be anxious to conceal their real character; and their sentiments and practice have no weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear, that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrines of the *Millennium.*—*Dr. Bogue.*

ETERNITY.

"When I endeavor to represent eternity to myself, I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all men wish and some attain. I observe those old men who live four or five generations, and who alone make the history of an age. I do more: I turn to ancient chronicles, I go back to the patriarchal age, and consider life extending through a thousand years; and I say to myself, all this is only a point in comparison of eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel, from thence to the publication of the law, from the law to the flood, from the flood to the creation; I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rock, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious, were it followed by so much woe? Yet this is not eternity. I go farther still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these, one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just mentioned! What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as of creating them What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observing the same method in this dissolution as he observed in the creation and disposition of the whole. What an immense duration would be consumed? Yet this is not eternity; all this is only a point in comparison of eternity?"—*Saurin.*

PRAYER.

I know by my own experience, as well as from his unerring word, that God is a God that heareth prayer; and that when two or three agree together on earth as touching any thing which they shall ask in the name of Jesus, it shall be done for them. And though we cannot meet personally to join in prayer for each other, and others, yet we may spiritually meet before the throne of grace of an omnipresent God And if we do but agree daily to pray for the eternal salvation of our relations, friends, and neighbours, and persevere with the patience of the woman of Canaan, we shall in due time, have the same answer—Be it unto thee even us thou wilt. When you read your Bible, observe what wonderful things are spoken of, promised to, and effected by prayer. Without prayer we can do nothing; but faith and prayer, engaging an Almighty arm on our side, do all things. And this is the reason why we are so much hindered, discouraged, and tempted, in respect of prayer, and meet with so many excuses. It is Satan's business to keep us from prayer. If he can effect this, he holds us fast at his pleasure in his snare. If we will pray he must lose us; and therefore, so long as ever, by reason of our corruptions and worldly mindedness, he can keep us from praying, he will. And so long as he can, by means of our foolish fear of men and wicked shame, work upon us, by setting his servants to laugh and scoff, or rail at us, he will And were it not that I had neither time nor room, I could show many of his ways to keep people from prayer, which would be like telling you all that you ever did; for we are not ignorant of his devices. But let me exhort you not to let either business, or company, or pleasure, or fear, or shame, or any thing else, keep you from prayer, and reading the Bible, and strictly keeping the Sabbath; and then I know the Lord will be your teacher and Saviour.—*Scott's Letters.*

FRIENDS.

We should not so often hear complaints of the inconsistancy and falseness of friends, if the world in general were more cautious than they usually are in forming connexions of this kind But the misfortune is, our friendships are apt to be too forward, and thus either fall off in the blossom, or never arrive at just maturity.

All men have their frailties; whoever looks for a friend without imperfections will never find what he seeks; we are not always equally content with ourselves—how should we be so with our friends? We love ourselves nevertheless with all our faults, and we ought to love our friends in like manner.

AFFECTION.

The same sweet sensations that glow through the closer ties of society, which pant in the bosom of the husband and the father, pervade, likewise, the whole mass of being, and though weak in proportion to the distance of propinquity, yet he cannot be called wretched, who receives, or communicates the smallest portion of their influence. From the impassioned feelings of the mother to him who stands joyless on the verge of apathy, the tide of affection flows in a long and devious course. Clear, full and vehement, it descends into the vale of life, where, after a short time, becoming tranquil and serene, it separates into many branches, and these, again dividing, wander in a thousand streams, dispensing as they move along, the sweets of health and happiness.

From the Jubilee Herald.

THE ORPHAN.

Where shall the child of sorrow find
A place for calm repose?
Thou Father of the fatherless,
Pity the Orphan's woes.

What friend have I in heaven or earth,
What friend to trust but thee?
My father's dead, my mother's dead;
My God remember me!

Thy gracious promise now fulfil,
And bid my trouble cease;
In thee, the fatherless shall find
Both mercy, grace, and peace.

I've not a secret care or pain,
But he that secret knows;
Thou, Father of the fatherless,
Pity the Orphan's woes!

A very sweet and plaintive voice sung these words. I could not at first discover from whence or from whom it proceeded. It was a beautiful moonlight evening in the month of September, and being a stranger in the village, to which my walk had extended, I approached the Church, which stood upon a hill at some distance from the houses, proposing to myself the pleasure of a lonely contemplation among the graves of the departed. I had scarcely arrived at the gate, which stood opposite to the Church porch, when the above verses were softly sung by some person, not in sight.—Fearful of interrupting this artless hymn, which was evidently accompanied by broken sighs, as of one weeping not far off, I stood still to listen.

At that moment a poor girl, apparently about fifteen or sixteen years of age, came from behind a projecting part of the Church, and soon returned again, without discovering that she was observed and overheard. I could not help feeling a momentary concern lest my approach might terrify, or at least disturb, the feelings of the distressed girl, who seemed to be overcome with much affliction of heart.

Whilst I was gently opening the gate, she again sang the two last lines as before.

Thou Father of the fatherless,
Pity the Orphan's woes.

At that moment the noise of the gate shutting, after I had passed through, caught her ear; she came forward, somewhat startled, and said, "Who is there?"—"One that can feel for the fatherless, and pity the orphan's woes. Do not be afraid but tell me, whether the words you have been singing, are applicable to your own case? Are you deprived by the providence of God, of your own parents."

Bursting into tears, she said, "Indeed, Sir, I have lost them both, and am left without a friend on earth."

"But, I trust, not without a friend in heaven."

"I hope not, Sir, "but my heart is very heavy. It is not a fortnight since my poor mother was laid in that grave beside my father, who died last year."

"And what brings you here to night?"

"Sir, I come here, as often as I can, at an evening, when my day's work is over, to look at these two graves, and think about my dear father and mother. They were the best that any poor child ever had: and my greatest comfort is to come here by myself, and think over all their kindness and love to me, while they lived." Tears again prevented her saying more. "And where did you learn that hymn which I heard just now?"

"Sir," it is one that the Minister of our parish made for some children in our Sunday-School, who lost their father and mother a few years ago; he called it "The Orphan's Hymn," and we sometimes used to sing it at Church and at School. But I did not know then how soon it would be my own turn to feel the same loss, and sing it for myself. But it is the Lord that hath done it, and I desire to submit to his will."

"Did your parents bring you up in the fear of God, and the knowledge of his blessed Gospel?"

"Oh! yes, Sir, it was all their wish and pains to do so. They loved and feared God themselves, and they did all that lay in their power to teach me to do so too."

"And I hope from what you say that their instructions have not been in vain. You can read, and know the value of God's word."

"I hope I do, Sir: I have learned from it how good Jesus Christ has been to sinners. Poor, friendless, and distressed as I am, I would not part with the hope, which the word of God gives me, for all the world. My mother told me——" (Here she with much difficulty went on)—"My mother told me a little before she died, that she had nothing to leave me but a blessing, a Bible, and the prayers which she had been offering up for me ever since I was born. But, she said, that it is enough if God is but pleased to accept them. Indeed, Sir, you cannot think what a good mother I have lost. And now I am obliged to live with some neighbours, who use me very hardly, and force me to work beyond my strength to get bread to eat. Sir, I have now no father nor mother to take care of me, nor feel for my difficulties and teach me the ways of God, as they used to do. I am young and inexperienced; and I am afraid lest, without a guide, I should fall into errors and snares, which their kind care might have prevented."

"Let this be your comfort, when father and mother forsake you, then the Lord will take you up. For God is the helper of the fatherless, and has given an encouraging promise to the believing parent, that he may leave his fatherless children, and God will preserve them alive."

"Those," said the girl, looking up with great earnestness, "were the last words my dear mother spoke to me: I can never forget them."

"And do you not believe, that in God the fatherless find mercy!"

"I do, Sir," answered she, "and am persuaded that he will neither leave me, nor forsake me. I know I am a sinner, and as such, deserve only his displeasure, but, through his grace, I can trust his word. Weak, helpless and sinful, as I feel myself to be, nevertheless I desire to cast my burden upon him, and believe that he will sustain me."

"And is it your heart's desire to be a follower of these good parents, who through faith inherit the promises, and are now at rest with God?"

"Sir," replied the girl, with the most affecting solemnity of manner; "to live as they lived and to die as they died, is the first wish I have in this world."

Highly pleased with the strong marks of filial piety and dutiful affection, which this interesting young person manifested, I asked her what prospect she had for her livelihood. She said "Her wish was to enter into the service of some pious family, if the goodness of God should lead her into such a situation."

I was strongly prepossessed with the simple and unaffecting declaration of her sentiments, and viewed the circumstances of my seemingly accidental meeting with her, as a providential opportunity of rendering a service to a young and unprotected girl; I therefore offered her a servant's place in my own family, to assist in the nursery, which she joyfully accepted.

LUTHER.

When Luther was censured for his bold manner of expressing himself, he replied; "Almost all men condemn my tartness of expression; but I am of opinion that God will have the deceits of men thus powerfully exposed; for I plainly perceive that those things that are *softly* dealt with in our *currupt age*, give people but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the *monstrous turpitude* of the times has transported me. Nor do I transcend the example of Christ, who, having to do with people of like manner, called them sharply by their own proper names, such as *an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!*"

SELECT SENTENCES.

EXTRACTS FROM MASON'S REMAINS.

It signifies nothing to say we will not change our *religion*, if our religion change not *us*.

If a man lives and dies a mere professor, it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

A desire of happiness is natural; a desire of holiness is supernatural.

If God hath done that good *for us* which he hath denied *to the world*, we ought to do that service *for him* which is denied him *by the world*.

If we are willing, God will help us; if sincere, God will accept us.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

FILIAL DUTY.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow. —*Julian's Letters.*

ANECDOTE.

A clergyman a few days ago called at the house of a very respectable friend of his, in one of the towns of Massachusetts. After a cordial welcome, What shall I order for your refreshment, inquired the gentleman? A little brandy and water, if you please, replied the clergyman. Nurse, said the gentleman, bring in the medicine chest. It was done and he began a search. Nurse, said he, in what part of the chest is the brandy phial? Don't trouble yourself, sir, said the clergyman, I should like a glass of beer as well. No trouble at all, sir, replied the gentleman, we shall find it directly.

Recorder & Telegraph.

COVETOUSNESS.

The man who neither gives in charity, nor enjoys his wealth, which every day increases, breathes, indeed, like the bellows of a smith, but he cannot be said to live.